

OK.

TESTIMONY

TO THE

CLIC SAVIOUR

OR,

Jesus Christ of Nazareth, as having

been crucified for our redemption for us in the Body of
his flesh, and as revealing it unto us by his
Holy Spirit, owned and attested according to
the Holy Scriptures.

BEING

A more discovery of two glorious truths many are
ignorant of, in the Christian Ministry.



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A Testimony to the true Saviour, &c.



A vine in me a true friend of the Soul, combating dangers that attend some principles published among us concerning *John Christ*, the end of his coming in the flesh, and the manner of Salvation and Redemption in and through him, which are matters of so late concernment to us to be rightly informed in, then the being fundamentally rooted and established in the true faith and doctrine of the Gospel. I am therefore made willing in compassion and readiness towards such as are or may be intangled with these humanist Satan, shortly hinted at in this following discourse, to communicate what I have received concerning them.

There are two fundamental truths asserted in the Holy Scriptures, necessary to be mentioned as previous to this discourse, viz. the mystic of God manifest in the flesh of Christ, not as a man only, but as the purpose of grace, that was in God from the beginning, before the world began, shadowed by the types of the Law, and foretold by the Prophets, was in the fulness of time manifested by the appearing of our Lord and Saviour *John Christ* in flesh, called by the Apostle *the Son of God*, *the Word of God*, *the Light*, who not as God only, or as man only, but as God-man came, not as an example only to be followed, or as a guide pointing at another thing, to wit Light and Spirit, which whereof he was a type, as some suppose, but as the very substance of, and the end unto all types and figures, and to a mystery to be believed, and as man only in whom all things pertaining to human Redemption and Reconciliation with God were to be accom-

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acted; as being the onely Mediator, the alone Saviour, the Peace-maker, the healer of the breach, the reconciler of the par-
tition wall between God and Man; that he might reconcile both in one body by the Cross, offering up his body in himself; To
which end he became our High-Priest in the flesh, that he to offer
up himself, the one perfect Sacrifice, sufficient atonement, the
complete Peace-offering, *once for ever*, not often and in every
generation, *but in many places*, but *in one place*, by *one offering*,
not in our persons or within us, but in his Crucified body without
us, and before any good wrought in us; whereby he hath already
subdued all things, finished transgressions, made an end of sin, abo-
lished condemnation and death; and so hath for ever at our head,
in himself completed the work of our Redemption and Recon-
ciliation with God for us; God thereby commending his love
towards us, that *while we were yet sinners*, Christ died for us, *that
we might be reconciled to God*, by the death of his son.

The other truth is the mystrie of Christ by his Spirit dwelling
in his Saints, called in the Holy Scripture, *Christ within you*,
whereby God works in us through faith in Christ the fruit and
effect of the work already wrought by Christ in his Crucified body
for us without us.

The first mystrie of God manifest in the flesh of Christ was a
Ministration of great necessity to us; that thereby sin being abo-
lished and Reconciliation made, way might be opened for the
Ministration of this other mystrie, Christ within us, whereby
through him we have evidence in our selves that we are made par-
takers of the Redemption and Reconciliation in him already pur-
chased for us.

Now there are two Inares mentioned in this discourse, and
they are summed up in this, to wit, the dividing these two great
Gospel mysteries, and setting the one in opposite terms against
the other; contrary to the tendency of the Holy Scriptures, where
they are declared of, both jointly together as Gospel truths,
necessary to us, yet in their order; God having already wrought
all things for us in the body of Christ, as being our righteousness,
this is the truth that is first; God working all things in us by
Christ, as the fruit and manifestation of our righteousness, this

is the second and following truth : the first divided from the last, is a turning the grace of God to wantonness ; the last divided from the first is a denying the Lord that bought us ; both these truths as jointly together have a great glory, the first as in Christ our head, the second as in the Saints his members.

But there are some upon the one hand so zealous for Christ and what he did for us in his Crucified body without us, that they neglect in themselves, and oppose in others the mystrie of Christ within, as a matter of no concernment at all to them ; Christ having in his body done all things for them already, they mind not the operations of his spirit working all their works in them : Some on the other hand pretend so much zeal for this mystrie Christ within, the operations and actings of the Spirit of God in themselves, that they deny the mystrie of God in the flesh of Christ, as a matter of any necessity to them as to Redemption, Reconciliation and Justification ; reckoning to accomplish this in their own bodies, each for himself, through obedience to the Law or Light in his Conscience, which Light they call Christ, Redeemer and only Saviour ; without respect to the true Christ and our only Saviour, *Jesus Christ of Nazareth*, and Redemption already wrought and accomplished for us in his Crucified body.

Now a little to unfold these snares, and to bear my testimony to the true Christ, and to Redemption and Righteousness as already purchased by him in his Crucified body for us ; yet so that we are also necessarily to witness Christ spiritually by faith within us ; whereby what is so done for us already in his Crucified body may be made effectual within us ; This (I say) is briefly what is intended in this following discourse : wherein I would have none so to esteem of me, as if I intended thereby to add to the contentions already among us, or to cast a reproach on any persons, or to lay down a ground to persecute, either in words or writings of bitterness, or actions of cruelty ; these things are not in my heart against any person even though erroneous : But in plainness of speech and simplicity of heart this is given forth as an essay to make up those wide breaches that are already among us, through the mysterious working of the enemy, who hath done this thing in raising instruments to set these two great Gospel mysteries in opposite terms against each other, in the minds and understand-

ings of people ; as if to believe the myſterie of God in the fleſh of Chriſt, and Redemption in him already accompliſhed for us, were to deny the myſterie of Chriſt by his Spirit working within us ; or as if to witneſs the myſterie of Chriſt within us, whereby we have evidence in our ſelves that we are redeemed, were to deny the myſterie of God in the fleſh of Chriſt, and Redemption already in being in him for us.

Now if any Spirit in man ſhall return upon me revilings, reproches, harſh, uncharitable and cenſorious judgments, condemning me for this my labour of love, they in ſo doing but make themſelves manifeſt, thereby judging and condemning the Apoſtles of Chriſt who were the firſt publiſhers of this Doctrine ; yea, making God himſelf a lyar in not believing, but denying the record that he hath given through them of his Son Jeſus Chriſt, and Redemption through his blood : Therefore let ſuch know, that I delight not to contend in words, deſiring though reviled, not to revile again ; and however that I reſt ſatisfied in my ſelf, having peace in this my Teſtimony to the everlaſting Goſpel as it is in Jeſus, whether by man it be accepted or rejected.

Fiſt, there is a ſpirit of error, and its work is to deceive ; and its end is to deſtroy ſuch in whom it ruſeth, and its deceit is ſeen under this fair covering ; a pretending to the imputed righteouſneſs of Chriſt, pleading a faith in his death and ſufferings, intereſt in the ſatisfaction and attonement made to God through his blood ; But under all this retaining, and indeed entertaining the Serpents nature in their Souls ; preſerving alive in themſelves unmortified corruptions bearing dominion over them : O ! Be not ſo eaſily deceived, God will not be thus mocked, he ſees not as man ſees, for he tryeth the Heart and the Reins ; know you of a truth, ſuch as you ſow, ſuch you ſhall reap ; to whom you yield your ſelves ſervants to obey, his ſervants you are to whom you obey, whether of ſin unto Death, or of obedience unto Righteouſneſs ; and on the day of the Lord every Kingdome ſhall have its own ; on the day of that wonderful ſeveration when the Lord ſhall judge the world by the man Chriſt Jeſus, every thing ſhall be ſevered to be for ever included in that ſtate whether of light or darkneſs into which it was ſown ; according to that righteous proceeding of the Son of man, mentioned, *25. Mat.* he ſhall ſay to the

the Sheep on his right hand, *come ye blessed of my Father, inherit the Kingdom*; but to the Goats on his left hand, *depart from me ye cursed*: And on that day your supposed coverings though of the imputed righteousness of Christ, your high pretences though to his death and sufferings, your crying Lord, Lord, will not shelter you from the wrath of the Father, you being wholly, altogether of the nature of those Goats on Christs left hand, though pretending to the Sheeps cloathing. O! bear with me a little to plead with you, in tender compassion to your immortal souls, that you might be perswaded, yea, intreated to enquire a little into this matter; not satisfying your selves to say that you believe there is a Redemption already purchased for you in Christ, until through a living faith in your selves, you have a real evidence of your being particularly redeemed, by experimentally witnessing the living power of the truth in your inward parts, which in words you outwardly profess. Consider the words of our Lord to *Nicodemus*, except a man be born again, he *cannot* inherit the Kingdom of God; there lyeth an impossibility in this thing; he placeth not Goats, remaining such in their state in the same place or state with Sheep; there is a great gulf between these two; so that they which would pass from the one to the other, cannot: for as they are of two contrary natures, so there is a right hand and a left hand, two opposite States or Kingdoms prepared for them: therefore without being changed, without being in your minds renewed, translated out of darkness into light, without dying to the old nature of sin, and rising in the new nature of Righteousness, and so Christ formed within you, you *cannot* inherit this Kingdom: Because without this real change, wrought in some measure within you through the operation of the Spirit of God within, there is only a daubing of the old Sepulchre, while rotten-ness is still within; a talking of being justified through a Redemption already purchased in Christ, without witnessing the life, power and vertue of the thing it self within.

Remember it is Christs commandement to all such as intend to be saved through faith in him, *Strive to enter in at the strait gate, for many shall seek to enter, and shall not be able*; they may pretend to the Redemption already purchased by Christ, and his imputed Righteousness, and the satisfaction of the wrath of the Father through

the travel of his soul, and yet may fall short of entering in at this gate that leads to life; hence it is said, *and many of his Disciples went back and walked no more with him*; because to enter in at this strait gate, to pass through the regeneration, and so to be really born again, to eat the flesh, and drink the blood of the Son of man, this is a hard saying, who can bear it? how can a man enter into his Mothers Womb again the second time, saith the *reason of Nicodemus*? how can this man give us his flesh to eat, saith the *carnal Jew*? But this is our Lords answer to such arguings, *the words that I speak unto you, they are spirit, and they are life.*

The necessity of witnessing this work of God, this exercise of grace in and upon the soul, I press upon every one who would wish to be found in the fear of the Lord, working out his own Salvation, thereby to have evidence in himself that he is made partaker of the Redemption and Salvation already purchased by Christ; yet not so to be understood as to discourage the weak hands, to weaken the feeble knees of such who are really entered this narrow passage, in whom this work of Regeneration is truly begun, but not brought to that measure or degree of growth hinted at in this discourse: Be not you discouraged; remember the tender compassions of our Lord, of whom it is said, *a bruised Reed he will not break, a smoking flax shall he not quench; will he bring forth judgment to victory*: But because there are not wanting a generation ready to make to themselves the way of Salvation wider than it is in the Holy Scriptures witnessed to be, and easier then it is felt and known to be by them who are through grace made partakers of this great Salvation and Redemption already wrought for them in Christ; these have a form of words, a profession of the Gospel, to whom it is enough to say, they know Christ dyed for sin; but the mystrie of faith they have not, whereby they are dead in Christ, and whereby he liveth in them; they behold Christ without them finishing Law, Sin and Death, and fulfilling all things for them in himself; But receive not Christ by faith within them, to witness in themselves that they have benefit by him; these while they seem to honour Christ as without them, he is in his spirit and grace by their lusts Crucified within them: Therefore with such I thus plead, that if it be possible they may be made thus to commune with their own Souls, whose Servant am I? whose work am I doing?

doing? what Nature, what Kingdom, what Birth ruleth in me? what Spirit am I led by? for as is the Spirit that adtech or driveth the Soul, so is the Sound it giveth forth according to the properties of that Kingdom, State or Birth that ruleth in it; that which is born of the flesh is flesh, that which is born of the Spirit is Spirit; it is not opinions, definitions, or comprehensions, about Christ, his sufferings, Death and Resurrection known only Historically, whereby thou canst certainly conclude thy self justified reconciled, and at peace with God in thy own particular: It is true, Christ hath really dyed, by his death upon the Cross to reconcile us to God; he hath really shed his blood without the gates of Jerusalem, through it to make peace with God for us, that we might receive redemption, even forgiveness of sins through faith in his blood; he was delivered for our offences, he was raised again for our justification; But I say thou mayst believe this as recorded in the Holy Scriptures, and yet fall short of partaking of the benefit thereof in thy own particular; Because although Christ hath made a sufficient atonement by what he did and suffered in the flesh, and hath thereby already purchased Redemption and Reconciliation for us; yet thou not accepting his offer of peace, standst afar off, in thy self not reconciled to God, who is held forth in Christ reconciled to thee.

Therefore I do exhort thee to try what Spirit in thy mind thou art subjected to; for as many as are led by the Spirit of God, are the Sons of God, and if any man have not the Spirit of Christ, he is none of his: So that it will not be enough to say, I believe that Jesus Christ died for Sinners, and that his Righteousness is imputed to thee as altogether from without thee; O I remember, the work of Regeneration is to be wrought within thee: Christs death and sufferings, his Resurrection and Righteousness will not avail thee, thou remaining in thy self wholly unchanged, unsanctified by and through the operation of the Spirit of Christ within thee, whereby they may become of use to thee: Because thou art still the same thou was; thou was sometime darkness and art so still; in time past thou didst walk according to the course of this world, and thou dost so still; thou was dead in Sins and Transgressions, and remainst so still; thou was a Child of wrath as well as others, and thou art altogether so still; and thus thou continuest to be of

another root, seed, nature and state in the inward man, then they are of, who through the death and sufferings of Christ and his Righteousness imputed to them; and through faith in his precious blood, becomes of his own nature, and so are made partakers of the Salvation and Redemption already by him purchased for them.

Secondly, there is another snare carrying also death in the bottom of it, though covered with the smooth words of power, spirit and light within; and it is that spirit that publisheth, that the light that enlighteneth every man that comes into the world, is the true Christ, our only Saviour, Mediator and Redeemer, and that there is not another; and that man is to heed, and to be joynted to this light, as that, which (as it condemns him, so) is able of it self to save and redeem him, as he becomes obedient thereunto, without respect to a Redemption already in being in another, to wit Christ Jesus, for him: which Doctrine is of no less consequence then first to establish again the Covenant of works, which speaking thus, *Do this and live thereby*; be obedient to the Law or light in thy conscience shewing thee good and evil, and thou shalt be saved; To much Obedience, To much Redemption, and no more; making void the Righteousness which is of faith in Christ, which speaketh on this wise, *Believe and thou shalt be saved*; as it is written, *Abraham* believed God, and it was counted to him for Righteousness: indeed our obedience is the necessary effect of our faith; a plain demonstration of a living faith; as the Apostle *James* saith, I will shew thee my faith by my works; for faith without works is dead; and hence he saith, *was not our father Abraham justified by works*; faith wrought with his works, and by works is faith made perfect: Because we are freely justified through grace, because we are redeemed through the Redemption that is in Christ Jesus, therefore we are also necessarily called unto good works, according to the Doctrine of the Gospel; But we are not therefore redeemed, justified or accepted in the sight of God, because we are obedient to the Law or light in our Consciences, as this Doctrine teacheth: consider the words of the Apostle *Paul*, by the works of the Law, (that is by our obedience to the Law either written in Tables of Stone, or to the Law or Light in our Consciences) no man is justified in the sight of God: for had there been such a Law given, (that is, either in Tables of Stone, or in our Consciences) which could have

have given life; (understand through our obedience therunto) verily, Righteousness should have been by the Law; faith made void, and the promise made of none effect, the reward not reckoned of Grace, but of Debt; therefore we conclude that *a man is justified by faith without the deeds of the Law; and so him that worketh not but believeth on him that justifies the ungodly, his faith is counted for Righteousness.* And hence this same Apostle, 10. Rom. concludes them ignorant of, and not submitting unto the Righteousness of God, who go about to establish their own Righteousness by the works of the Law: for (saith he) Christ is the end of the Law for Righteousness to every one that believes; therefore to seek after Righteousness by obedience to the Law or Light in our Consciences shewing good and evil, is to joyn hands with those of old, who sought after Righteousness by obedience to the Law of Moses written in Tables of Stone. For both these Laws for matter and substance, are one and the same; both given for transgression, not for Righteousness; neither of them able to reveal or give life; from both Christ came to justify and deliver: Therefore all such either Jews or Gentiles, who seek after Righteousness through their obedience to either of these Laws, they shall not attain it, because they seek it not by faith, but by the works of the Law; and so stumble at the stumbling stone, to wit Jesus Christ, and Righteousness and Redemption already purchased for us through the Sacrifice of his Crucified body; But faith in this Crucified Christ, the end of both these Laws shall preserve believers righteous and blameless, and without spot before him, when a Righteousness through obedience to either of these Laws shall be too short a covering in the day of his Righteous judgment.

But because there is a spirit in some that declares, that we are redeemed, justified, saved, made righteous and accepted with God, if not through our obedience; or our works as ours, yet by the works of the spirit of God wrought within us; and so by our perfect obedience to the light in our Consciences shewing good and evil, as being his obedience in us; who works all our works in us and for us: I shall therefore endeavour a little further to clear this Doctrine of mans Redemption, Justification and Reconciliation through Christ, according to the testimony of the Holy Scriptures, and let the Spiritual wife judge.

Consider the words of the Apostle Paul, *2 Cor. 5. 18.* And all things are of God who hath reconciled us unto himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation; to wit, that God was in Christ reconciling the world to himself; not imputing their Trespases to them; and hath committed unto us the word of Reconciliation: Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye Reconciled to God; for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him: *ye shall be reconciled unto God by the death of his Son Jesus Christ.*

Mans Redemption, Justification and Reconciliation with God, is to be considered; either in respect to God reconciled to man, or in respect to man invited, intreated to be reconciled to God: God is fully atoned, perfectly reconciled to man, through the blood of Jesus Christ; God was in Christ, reconciling the world to himself, and he hath made him sin for us, that we might be made the Righteousness of God in him: it is a thing already done on Gods part; he saith not God is yet to be reconciled, but he is already fully reconciled; and that in Christ, who knew no sin, yet was made sin for us; he mentions not any consideration, qualification or work wrought or to be wrought in any man by any light or spirit whatsoever; but singly and solely upon the account of the active and passive obedience of the man *Jesus Christ of Nazareth*, done in his Crucified body without us; who laid down his life for us while we were yet sinners, the just for the unjust, who was made sin for us, that we might be made the Righteousness of God in him; who thus having finished the work of mans Redemption and Reconciliation; as to the requirings of the justice of the Father, who seeing the travel of his soul was satisfied, rested well pleased thereupon, that he might make it effectual within every man that should come to God through him, he committed to his Apostles, his chosen witnesses the word of this Reconciliation, giving them commission as his Ambassadors in his stead to beseech men to be reconciled to God, who was already reconciled to them: and hence it is said in respect to mans accepting of this offer of grace, *work out your own Salvation*, having reference to mans receiving this message of reconciliation through faith in Christ, whereby we come to witness in our selves that Redemption and Salvation already wrought by Christ for us, by working it out as to evidence

evidence and manifestation, that we may know that we are saved; justified and redeemed through him: and hence faith is called *the evidence* (and but the evidence) *of things not seen*: This wonderful mysterie hid in God from everlasting by way of purpose, yet in the fulness of time being manifested in the Crucified body of Christ, as by him perfected and wrought at once, is seen and discerned by faith in him. Thus Redemption, Justification and Reconciliation finished and compleated in Christ for us, is afterward in measure revealed in us; a work perfected *at once* by him, through his perfect obedience in his Crucified body for us, and so being finished, is not to be done over again in peeces in us; nor nor by his obedience in our bodies: And this agrees with the Prophecie of *Isaiah* concerning Christ, 53. 6. *the Lord hath layd on him the iniquity of us all*: Mark, he saith not, the Lord *will* lay, or *doth* lay, but *hath* in time past (so already) lay'd on him the iniquity of us all: So that the work of mans Redemption (which these expressions plainly imports, to wit, the iniquity of us all was lay'd upon him, he bore our sins in his body on the tree, by whose stripes ye were healed, he that knew no sin, was made sin for us, that we might be made the righteousness of God in him, I say this work) is not now or hereafter, or often to be done; but *at once* already done, according to the words of the Apostle to the *Hebrews*, a body thou hast prepared me, lo I come to do thy will, by which will we are sanctified through the offering of the body of Jesus Christ, *once for all*: And although in the dayes of *Isaiah* Christ was not then come in our flesh, yet the Prophet speaks of it, as a thing already done, it being so in the purpose of God, as in the 4. *Acts* speaking of the sufferings of Christ it is said, they have done what thy hand, and thy counsels have determined before to be done; and hence is Christ called the Lamb slain from the foundation of the world, though manifest in the fulness of time, when God sent forth his Son made of a Woman, made under the Law, that he might redeem them that were under the Law, 4. *Gal.* 4. that so he being from eternity in the purpose of God, and also in the fulness time, the one Sacrifice once offered for sin, he did bear our sins in his body on the Tree, and is the propitiation for the sins of the whole world, past, present, and to come, they being all made to meet on him, that he might bear the full weight of them.

thism all; and so offer a compleat Sacrifice, purchase a full Redemption, and thereby save throughout, by that one offering for ever perfecting them that are sanctified; which could not be, if there remains any thing yet to be done as to atoning with God, any sins over again to be sacrificed for, any remembrance of sin again in every generation, as was in the time of those typical Sacrifices under the Law: And then Christ also must come again in our flesh, to bear in his body over again that remaining iniquity not lay'd upon him then, and so shed his blood over again to expiate therefore, because without blood, there is no remission; or else we must necessarily conclude contrary to this full, plain testimony of the holy Scriptures, that Christ came not at all in our flesh, so as to be once offered as a Sacrifice, to bear our sins in his body on the tree, that by his blood he might obtain eternal Redemption for us, through the offering up of his Crucified body once for all; but that God hath given a light to enlighten every man that comes into the world, which is Jesus Christ his Son, whom in the fulness of time he sent forth, that men by obedience to this light might receive the knowledge of that God, whom to know is eternal life: to the vertue of which light Christ in his person so many hundred years since testified, and has communicated to all, such a proportion as may enable them to follow his example; as some darkly imagine.

I have a little insisted upon this, that if it be possible the manner and method of this great work of our Redemption, as already wrought in Christ for us, and to be witnessed by faith within us, might be cleared from their mistake who pretend to Justification, Reconciliation, and Redemption through the works wrought and to be wrought by the Spirit of God in themselves, without respect to what Christ did for them in his body without them; which necessarily renders Christs Sacrifice of himself, a weak insufficient Sacrifice, not able to accomplish the end for which he so became a Sacrifice, to wit to abolish Sin, Law and Death in his Crucified body for us; and therefore (with those legal Sacrifices of old) to be abolished, to give place to that of which it was the figure or pattern, to wit, the light enlightning every man that comes into the world; and so leaving every man to offer Sacrifices for himself, if not in the Temple of *Jerusalem*, yet in the Temples of their Bo-

dies; if not of the outward offerings of *Moses Law*, yet of the works wrought within them in obedience to the law or light in their Consciences; as a Sacrifice of perfect obedience; not simply as an evidence by faith within themselves, that they are partakers of the Redemption already purchased in Christ for them; but as a cause to atone and make peace with God the best they can by it; thereby making him who is indeed the *good Samaritan*, to be no better than the Priest and Levite; who looked upon the wounded man, and so passed by: as if our compassionate and tender hearted Lord, who came down in our flesh, and saw us in our blood, wounded and helpless (able indeed to have redeemed us; even while in our blood, yet) only looked upon us, leaving us an example, wherein if in perfect obedience we followed him; we should live, and so departed; leaving us undone as he found us, to cure, redeem, and reconcile our selves to God, by obedience to the light placed in our Consciences convincing us of sin: But blessed be that Gospel that speaketh better things; he bathed our wounds and healed them; Set us upon his own beast; by bearing us in his body, and carried us to the Inn, into his Mansion in his fathers house: he bore our griefs, he was wounded for our transgressions the chastisements of our peace was upon him; by his stripes we were healed; he saw us in our blood, and it was a time of love, and he said unto us, live; he became sin for us who knew no sin, that we might be made the righteousness of God in him; he was made of a Woman; made under the Law, to redeem them that were under the Law; he died for us while we were yet enemies, before either man knew, or desired; or sought after Redemption: he looked and there was none to help; the Law in the Conscience, or as ministered by *Moses* could not give life; men could not obey, neither Angels nor men could find out an intercessour; at this time came forth our Lord Jesus in the glory of his God-head, but in the weakness of our flesh, God-man in union, that he might bear all things that were against us; and spoil and triumph over all things for us: And therefore whatever Spirit shall declare Christ now come or coming within us to reconcile, to atone, to redeem us, not having already in himself without us offered a sufficient atonement, and thereby completely wrought Redemption and Reconciliation with God for us, to be received, manifested,

manifested, and witnessed by faith within us, is no other, then a denyer of Jesus Christ, our Saviour and Redeemer, notwithstanding of its high pretences, to light, and power, and spirit within.

But if any spirit in man will yet contend against this Doctrine of Reconciliation, through the propitiation of grace in the blood of Jesus Christ, and question how can this be? how can there be Redemption witnessed, where Conscience chargeth of sin? Is it not against reason to believe Redemption in another for us, while sin is within? To this spirit I say, who art thou that thus argues with God? hath he by the testimony of his Apostles, his chosen witnesses to publish this Gospel, thus revealed the manner and method of mans being redeemed, and wilt thou charge him with folly, and account Gods method in this matter ridiculous, or by denying the testimony of it, give God the lye to his face? who shall lay any thing to the charge of Gods elect? it is Christ that died: and indeed it is a myserie of the Gospel that mans reason cannot comprehend, the believer to be pure and beautiful as in Christ his head, while weak in many things as in himself; in his body he hath a Law of sin; but in the Lord he hath put it off; as he walks by sight he is in the earth, in labours, in groanings, warfare and imperfections, but as he walks by faith he is in Christ walking in rest; in victory, and perfection: these are Paradoxes reason cannot fathom; But consider further, the Father lay'd our sins upon Christ, thereby to recommend his great love to us while we were yet enemies, and it was reasonable with God so to do; the Son of God dyed for us while we were yet sinners, and buried our sins in his grave, and it was reasonable with Christ so to do; the Spirit of God doth witness that all things are finished, sin, death and the flesh, in the body of Christ, to him that worketh not, but believeth on him that justifieth the ungodly, and this testimony is also reasonable; but if this spirit will further contend and say, but cannot the spirit and light within reconcile to God, is it not sufficient in power to redeem from sin, by its works within? I answer, canst thou bear in thy body the justice of the Law, the punishment of Sin, the shedding of thy blood? canst thou raise up thy self again, and through thy obedience canst thou come forth out of all thy sins before the great God in a perfect, spotless righteousness, that he shall see no sin in thee?

thee? If thou sayest the light or spirit can dot' is in thee; I say, that I know the power of God is unlimitable, but the mysterie of his will he hath declared in Christ, and witnessed it in the Holy Scriptures, that by the blood of the man Christ Jesus alone; God did choose to go forth in his power to the abolishing of sin and death, and manifesting Redemption for us; and who art thou who would point out unto the wisdom of God another method more agreeable to thy right reason? But know thou O man, that that Doctrine how mysterious so ever in shew that teacheth Redemption to be by the works or operation of the Spirit within us, and not by that alone operation of God in the man Christ Jesus, is, it may be agreeable to mans reason, but a fearful contradiction to that blessed mysterie of grace that appeared in Christ Jesus.

But Secondly, this Doctrine asserts another Christ, another Saviour, then him Jesus Christ of *Nazareth*, who was conceived of the Holy Ghost, and born of the Virgin *Mary*, in whom dwelt the God-head bodily, who is our only Saviour and Med ator, and the true Christ, according to the testimony of the Holy Scripture; declaring the light and power that was in the man Christ considered as distinct and apart from his man-hood, and the light that enlightneth every man that comes into the world (which is also by some called Jesus Christ) to be mans only Saviour, Mediator, and the true Christ, and that there is not another; contrary to the whole tenour and tendency of the Scriptures: which that it may be made appear, consider first, that this light which enlightneth every man that cometh into the world, shewing him good and evil, is the same which remained in *Adam* after his transgression, and before the promise of the Messias, and stands in every man as a witness for God, whereby he shall be left without excuse on the day of his righteous judgment; as is clear in the first and second Chapter to the *Romans*, the Apostle speaking of man enlightened with this light saith, *they do by nature the things contained in the Law*; let them improve to the uttermost this Law or light that God hath placed in them, it will lead them to obey the things contained in the Law they are under: *these not having a Law*, that is, not being under the ministration of a Law written outwardly, as the Jews had, *are a Law unto themselves*, that is, have a Law or light in them answerable to that outward Law, which is a Law unto them; which shews

the work of the Law written in their hearts, that is, the Law written in their Consciences, shews to them the moral Precepts contained in the outward Law, *their Consciences bearing witness and their thoughts accusing or excusing* one another; And thus the Apostle vindicates Gods righteousness in giving them up to all manner of uncleanness for not obeying this Law or light in the Conscience, and not improving it to the manifesting to them the true God, because that which may be known of God is manifest in them, for the invisible things of him even his eternal power and God-head, are clearly seen by the things that are made; so that they are without excuse in changing the glory of God into an Image like to corruptible man: And this is that light which enlighteneth every man that cometh into the world, and this is its work and office, by the things that are made to manifest in man the invisible things of him that created them to wit, his eternal power and God-head, and to condemn them for their disobedience; and thus it was with *Adam*, this light in his Conscience discovered to him that he was fallen from God through his disobedience, and therefore condemned him in himself, for said he, *I heard thy voice and was afraid, and hid my self*: thus this light did its work, justified God and condemned him; but it left him there; he was not able by the uttermost improvement of this light to find out a recovery, out of that death he fell into through his disobedience; therefore the Lord in pointing out to him a remedy, doth not direct him to that light in his Conscience that shewed him his loss, to heed that in himself, as having power and ability in it through his obedience thereunto to have restored him, nor to light and power considered as distinct and apart from the flesh of the *Messias*, to be his deliverer, which should have been according to the tendency of this Doctrine; but promiseth him another kind of Saviour, another deliverer, which he made known to him in that great Gospel promise concerning the *Messias* to come in our flesh, *the seed of the woman shall break the Serpents head*: which wonderful transaction of the wisdom and love of God in sending his only begotten Son into the world, that whosoever believed on him might be saved, is therefore called by the Apostle *Paul*, a great mystery, to wit, *God manifest in flesh, seen of Angels, Preached unto the Gentiles, and received up into glory*; which cannot be understood to be spoken, of the light and

and power, or God-head, which was in the man Christ, considered without respect unto and apart from the flesh the God-head was manifest in ; for in that was included that great mysterie, to wit God manifest in flesh, viz. in the prepared body of the *Messias* ; which cannot be applyed as spoken of the light that enlighteneth every man that cometh into the world, without a strange, constrained wresting the words of the Apostle :

Secondly, And how could it be otherwise, but that the breach made by the first *Adam's* disobedience behoved to be repaired by the second *Adam's* obedience? which second *Adam* though in respect to his God-head is called a quickning spirit, yet in respect of his being man, born of the Virgin *Mary*, is called the Son of man ; and therefore is no more an Allegorical, Mystical, or wholly Spiritual Christ, then the first *Adam* was an Allegorical, Mystical man : for the Apostle *Paul* thus argues ; as by *one man's* disobedience many are made sinners, so by the obedience of *one man* Jesus Christ, the grace of God hath abounded to many : for as by the offence of *one* judgement came upon all men to condemnation, even so by the righteousness of *one* the free gift came upon all men to justification ; mark, here is judgement upon all men to condemnation by one mans disobedience, and the Apostle doth not add as the remedy out of that condemnation, even so every man by his obedience to the light in his Conscience, or by the works of the spirit to be wrought in every particular man, comes the free gift to justification, but by the obedience of one man Jesus Christ, grace hath abounded, and the free gift to justification came, as by an obedience already done, a work already wrought by the man Christ Jesus ; for consider, God had said to *Adam*, and because he is God, it could not be revoked, *in the day thou eatest thereof thou shalt dye* ; now this being no less then the just fruit of the first *Adam's* disobedience, the justice of God must stand firm in the execution of this Sentence, as well as the love of God in providing a remedy for man out of this death, the one could not confound the other, but both the one and the other behoved to stand inviolably ; because God, as he is God, is just and righteous, as well as loving and full of compassion : here was therefore the wonder of this deliverance, man to be delivered by love, yet justice to be answered to the full : who could break through this stirred

up wrath and quench it with love, throw down this wall of Brass, pass through the deeps of the Law, the curse, sin and death, and fulfill, take away, abolish, and openly triumph over all these by a perfect obedience to the will of God? who could turn aside this flaming Sword, that stood every way in the hand of an Angel to keep man from access to the tree of life? who could have answered the requirings of love, that would restore man to life, and fulfill the requirings of wrath that would hold man captive in death, and yet satisfy both? surely none in Heaven nor on Earth, but *he alone*, mark, not it, light and power in the man Christ considered as distinct and apart from his man-hood, or body prepared, or the light enlightning every man that comes into the world; but *he*, who trod the Wine-press of his Fathers wrath alone, *he alone*, who by the travel of his soul could satisfy the justice of the father; *he alone*, and none else then the very word, the love of the father must be this great undertaker, this strong *Sampson* to carry away those Gates and Bars that hindered mans return to God; and that not simply as the word, or God-head, considered as distinct and apart from the man Christ as he was the Son of man, born of the Virgin *Mary*, no more then the great strength that was in *Sampson*, considered apart from his body did overthrow the Philistines, and carry away the gates, posts and bars of *Gaza*; but *he*, the word made flesh, not the word alone, or the flesh alone, but Jesus Christ partaking of our flesh and blood, as being the Son of the Virgin *Mary*; this is *he*, the Lyon of the Tribe of *Judah*, who is found worthy and able to accomplish this great work; he is this *second Adam*, to stand in the place or stead of the *first Adam*, that by his perfect obedience to the will of his Father in that one prepared body, he might recover what was lost by the first *Adam's* disobedience: and therefore this man (whom he calls our great High-Priest that is passed into the Heavens, Jesus the Son of God, our Lord that sprang out of *Judah*) because he continueth ever (mark this man continueth ever) hath an unchangeable Priest-hood; wherefore he is able to save to the uttermost (mark this man is sufficiently able of himself through what he hath already done and suffered in his Crucified body, without the help of any thing to be wrought in us, so as to atone with God for us, to save to the uttermost) all that come to God by him, seeing he ever liveth

liveth (mark this man ever liveth) to make intercession for them.

Thirdly, But further the worker of this Redemption could not be the light and power which was in the man Christ considered as distinct from his prepared body, neither the light enlightning every man that comes into the world, because only as such, he could not be like unto us, even sin being excepted: And it behooved him who was mans Saviour, to be such a High-Priest, who was touched with the feeling of our infirmities, wounded for our transgressions, as he saith himself, O fools and slow of heart to believe all that the Prophets have spoken, *ought* not Christ to have suffered these things, and to enter into his glory: therefore when he comes into the world, he saith, burnt offerings for sin thou wouldst not, but a *body* thou hast prepared me, lo I come to do thy will O God, by which will we are sanctified through the offering of the *body* of Jesus once for all; as the Apostle *Peter* said of him, *he* his own self bare our sins in *his body* on the Tree, as was Prophesied of him by *Isaiah*, the Lord laid on *him* the iniquities of us all, the chastisements of our peace were upon *him*: All which expressions so plainly spoken as having relation to the sufferings of Christ in his *Crucified body* without us for us, cannot be so mysteriously allegorized as to be only understood as having relation to the woundings, grievings, stripings, quenchings, pressings down of his spirit within us, or to any works of mortification wrought or to be wrought within us by his spirit; as if the chastisements of our peace, the woundings for our transgression, the stripes of our healing, were all to be transacted in our bodies, thereby to procure our Redemption and Reconciliation; every one for himself being left in every generation, to save, redeem and reconcile himself, through the offering up of a perfect obedience to the light in his Conscience, and not to be saved and redeemed by the obedience of one man Jesus Christ, in his *body* without us, by his woundings, and stripings for, and bearing off our sins in his *body* that was hanged on a Tree, and offered up as the one perfect Peace-offering once for all; unless we condemn the Prophets and Apostles who wrote of all these things as only relating to the sufferings of Christ in his *Crucified body* without the gates of *Jerusalem*, as an offering for our sins well pleasing to the Father, that so through his blood that he

he shed upon the Cross he might obtain Redemption for us, because *without blood there was no remission*; and therefore were almost all the things by the Law purged with blood, even the blood of Bulls and Goats, and the like; which bloody Sacrifices under the Law, were types of the Sacrifice of the body and blood of Christ, and therefore pointed at, and were to give place to *him* the substance of them, as being that one; real, outward substantial Sacrifice once offered up for the sins of the world, that having the iniquity of us all in his Crucified body, as the Anti-type of that Scape-Goat under the Law, he might bear them away into a Land of forgetfulness; which a meer spiritual Christ, altogether light and power within, without respect to his Crucified body without, and so only an Allegorical Sacrifice of a mysterious body and blood in every man, and in every generation cannot (according to the plain naked truth as testified in the Holy Scriptures) be understood to be.

Therefore that man might have such a Champion, so capacitate to accomplish this Redemption, *the word was made flesh*; who although he became man which (actually) before he was not, yet he was not the less God; and though he was God, as he was ever, yet in the fulness of time he was not the less man, made of a woman; the word or God-head was not converted into flesh, but remained the word still; the flesh or man-hood was not by confusion of substance swallowed up into the word or God-head, but remained really flesh still; and so partaking of the substance of God being conceived of the Holy Ghost, and of the substance of man, being born of the Virgin *Mary*, he was really God and really man, in an wonderful mysterious union; as is clear in several expressions in the Holy Scripture concerning him: he saith of himself, I am the root and off-spring of *David*, as the root of *David* he is *David's* Lord, as the off-spring of *David*, he is *David's* Son: he came in the form of a Servant, was a man of sorrows, acquainted with griefs, as he was man, yet he thought it no Robbery to be equal with God, the brightness of the fathers glory, the express image of his substance, because he was God, and thus who can declare his generation? for he was according to the words of the Prophet, *the man God's fellow*: he saith of himself, *I and the Father am one*, because he was God, he saith also of himself, *the Father is greater than I*; because

cause he was man: he is Jesus Christ, the same yesterday, today, and for ever, without beginning or end of dayes as God, he is also Jesus Christ born of the Virgin *Mary* in the Town of *Bethlehem*, as man, and so had a beginning, as is testified by the Angels from Heaven, for unto you *this day* is born in the City of *David* a Saviour which is Christ the Lord: he is the word by which the world was made, yea of the Son it is said, thou Lord in the beginning, hast lay'd the foundation of the earth, and thus he is the wisdom and power of God, because he is God, but he is also the word made flesh that dwelt amongst us, my Servant, mine Elect, mine Anointed whom I have chosen, because he is also man; he said of himself, before *Abraham* was, *I am*; and he said truth, for he was God; *John* the Baptist testified of him, and his testimony is also true, *he comes after me*, for he was man; he said of himself to the unbelieving Jews, *7. Joh. 28. Ye both know me and whence I am*, and in the *8. Joh. 19. ye neither know me nor my Father*: for this great myserie, *God manifest in flesh* (not the myserie of Christ by his spirit in believers, as some groundlessly suppose, but) the myserie of God in the flesh of Christ, or *God-man* mysteriously yet really united in that individual body of Christ prepared to do the will of the Father in, was that then, and is it now, which the wisdom and reason of man, could not, cannot comprehend, as *him*, our only Redeemer, in whom the work of our Redemption is already fully accomplished for us, as a work done *at once* in that *one Crucified body*; whereof nevertheless we are to have evidence in our selves through faith by the operation of the Spirit of Christ within us, not to redeem us, but to manifest in us that we are made partakers of Redemption in him already purchased for us: but consider a little further those words of the Apostle to the *Hebrews*, *2. 16. he took not upon him the nature of Angels, the same he*, of whom he thus writes in the first Chapter the Son, the Heir of all things, the brightness of his Fathers glory; thy Throne O God, is for ever and ever, the Scepter of Righteousness is the Scepter of thy Kingdom; thou Lord in the beginning hast lay'd the foundation of the Earth, and the Heavens are the works of thy hands; of *him* he saith, *he took not upon him the nature of Angels, but the seed of Abraham*, and that not a strange mystical seed, wholly power, spirit and light within, according to the Doctrine

of

of some; but the very seed of the woman, not a spiritual seed of an Allegorical woman, and so a wholly spiritual, mystical, allegorical Christ, only a light within us, the spirit and power in the man Christ only; but being really born of a woman, he was the very natural, bodily Son of the Virgin *Mary*, who was espoused to a man whose name was *Joseph* of the house of *David*; not the spiritual seed of a strange mysterious *Mary*, but the very natural (not spiritual) seed of *Abraham*, the fruit of *David's* Loins (pray mark it) according to the *flesh* not according to the spirit; that so we might call him brother, which we could not do, were he wholly an allegorical, mystical, and altogether spiritual Christ, only a seed and light within us, and we the very natural posterity of *Adam* according to the flesh; but he became our brother; for as we the Children whom he came to redeem did partake of flesh and blood, he also our Redeemer took part of the same; and if it had not been so, there had been a monstrous disproportion betwixt the Redeemer and the Redeemed; unless their Doctrine may be received for truth, who to make this agreeable proportion betwixt the Redeemer and the Redeemed, assert, that the Redemption is of the light within every man that is burdened and oppressed; and that he that took on him not the nature of Angels but the seed of *Abraham*, is this light or seed within, so to be raised up within; but consider, is the light or seed, or Christ indeed under the Law, Sin, Death, Condemnation, and the curse that he needs to be redeemed or saved from these? and if in every man this seed or Christ is not saved, doth it remain for ever in some under Condemnation? O how contrary is this Doctrine, to the truth of the Gospel that speaketh thus; man formed to be the living Image of God, fell short of his glory, and through disobedience was separate from the life of God, in Soul, Spirit and Body, fell into darkness, death and the curse; and this was it or rather him that wanted Redemption, whom Christ came to redeem; *3. Rom.* when we were yet without strength in due time, *Christ* dyed for the ungodly; scarcely for a righteous man will one dye, but peradventure for a good man some will even dare to dye; but while we were yet sinners Christ dyed for us before we either knew or sought after it: and therefore as the Children took part of flesh

and blood, Christ took part of the same; and by bringing his God-head into it, he Crucified and abolished sin, death, and the curse out of it, and so presents to God a justified, perfect people in himself; and this is that Redemption that is a mysterie, which by the principles of right reason cannot be discerned, but is seen by the light of the glorious Gospel shining in our hearts.

But fourthly, had the light and power: which was in the man Christ considered without respect unto and apart from his flesh or manhood, and the light enlightning every man that comes into the world been the true Christ, mans only Saviour, Mediator and Redeemer, a Christ wholly spiritual and within, without respect to that prepared body he came to do the Fathers will in, then in vain gave all the Prophets witness unto him as the true *Messias*, the very Christ, even *Jesus of Nazareth*, whom the Jews slew, and whom God raised from the dead, that through his name, whosoever believeth in him shall receive remission of sins; as in 10. *Acts* 38. 43. And the expectations of the Holy men of old had been frustrate in waiting for the Redemption and Consolation of Israel, through the *Messias* to come in our flesh as the Prophets had foretold: 1. *Luke* 68. 70. and 2. *Luke* 25. 38. And the Ministrations of the Apostles had been superfluous, testifying how that these things which God before hand had shewed by the mouth of all his Prophets, that Christ should so suffer, he had then fulfilled, in glorifying his Son Jesus, whom the Jews delivered up in the presence of *Pilate*, whom God raised from the dead, whereof they were witnesses: 3. *Acts* 13. 18. Yea, Christs own testimony of himself after his Resurrection, shewing to his Disciples, that according as it was written in the Law of *Moses*, and in the Prophets, and in the Psalms, that it behooved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins should be Preached in his name among all Nations beginning at *Jerusalem*, was spoken concerning himself, and then fulfilled, 24. *Luke* 44. I say this testimony had been to no purpose: And indeed the purpose of grace hid in God from all eternity, and in fulness of time manifested through his sending his Son into the world made of a woman, concerning that wonderful contrivance of mans Redemption through the incarnation or becoming man of the Son of God, *the word made flesh*, were at one breath made void,

as to any necessity of the words so being made flesh, or of the true Christ bearing in his body the iniquity of us all, and rising again the third day, that remission of sins might be Preached in his name, that whosoever believed in him should be saved: The light and power of God (without all this ado) considered as distinct and apart from the body of our Lord Jesus Christ, and so the word it self simply, not the word made flesh, and the light enlightning every man that comes into the world, being the true Christ, mans only Saviour and Redeemer; and every man having in himself, a Christ within, a seed, a light, or measure of the pure eternal God, by turning whereinto, out of all sayings, writings, operations, or Christ without, it doth through obedience there unto destroy and purge out sin out of us, and so redeem and reconcile us to God; without respect to the word manifest in flesh, the mystrie of God in the flesh of Christ, as having already vanquished in his Crucified body, and buried in his grave, sin and death, and all powers that were against us for us, as this Doctrine teacheth. But I find an agreeing testimony betwixt the Prophets & Apostles witnessing to one and the same Christ, and him only to be the true Christ, our Lord and onely Saviour, even that same *Jesus of Nazareth*, who was born in *Berlethem*, in the Country of *Judea*, in the dayes of *Cesar Augustus*, whom the Jews Crucified, *Pontius Pilate* being then Governour of *Judea*; *In whom the fulness of the God-head dwelt bodily*: And there is not another. That Prophet *Moses* spoke of. *18. Dint.* whom God would raise like unto him from among his Brethren, *is 13. Acts.* by the Apostle applyed to be understood of that same *Jesus*, whom the Jews delivered up in the presence of *Pilate*; light and power which was in the man Christ, considered as distinct from his man-hood, could not be *be* a Prophet like unto the man *Moses*, no more then light and power in *Moses* might have been esteemed *him*, that *Moses* to whom God appeared in the bush; and farther light and power in Christ, being words expressing the God-head that dwelt in him, could not be a Prophet like unto *Moses*, unless also *Moses* could have been reckoned not to have been a man.

That Prophecie of *Isaiab* in the 53. Chapter, is in several places of the New Testament applyed to be understood of *Jesus Christ of Nazareth*, *8. Acts 32.* he was led as a sheep to the slaughter, as a Lamb

Lamb he opened not his mouth, 35 verse, then *Philip* began at the same Scripture and Preached Jesus; and he converted the Eunuch to whom he Preached to believe in Jesus Christ, and that he of whom *Isaiah* Prophesied was Jesus Christ the Son of God, and surely *Isaiah* did not Prophesie of the light in this Eunuch Conscience to be the true Christ. In 8. *Mat.* 17. the words of *Isaiah* are said to be fulfilled in Jesus Christ, saying himself took our infirmities and bare our sicknesses: 15. *Mark* 18. when Jesus was Crucified between two Thieves, it is added, that the Scripture might be fulfilled saying, he was numbred among transgressors, 1 *Pet.* 2. 24. the Apostle repeats the Prophets words, applying them to Jesus Christ whom the Jews Crucified, he his own self bare our sins in his body on the tree, by whose stripes we were healed: 12. *Job.* 38. It is said they believed not in him, that the saying of *Isaiah* might be fulfilled, saying Lord who hath believed our report: these expressions cannot be understood to be spoken of the light and power in the man Christ considered as distinct and apart from his man-hood, neither of the light that enlighteneth every man that cometh into the world; but are only applied by the Apostles to have been spoken of Jesus Christ as Son of man to express his real existence without us, and his sufferings in his Crucified body for us: For light and power being words to express his God-head, it cannot be so spoken of the Deity that it was Crucified between two Thieves, that it took our infirmities, that it was hanged on a Tree; without owning the Blasphemy of such who affirm that when Christ suffered death without the gates of *Jerusalem*, the very God-head, to wit the light and power in the man Christ dyed also.

That light and salvation of the Gentiles Prophesied of 49. *Isaiah* 6. I will give *thee* for a light to the Gentiles; it is not said, I will give it, the light that enlighteneth every man that comes into the world, for that was already given to every man as he came into the world; but it is I will give, speaking of one to be given, that then was not actually given for a light to the Gentiles; accordingly in 13. *Acts.* 38. 47. this is said to be understood of him, the man Christ Jesus through whom they Preached forgiveness of sins: that same Crucified Christ, whom they Preached as the only Christ to the Jews, is the very same Christ they Preached an

a light to the Gentiles; and we are not to understand this according to their strange opinion, who affirm, that Christ was sometime Preached as Crucified to the Jews, but more generally a light to the Gentiles; as if there were one Christ, to wit, a Crucified Christ Preached to the Jews; and another Christ, to wit, a light enlightning every man that comes into the world, to the Gentiles; nay, nay, Christ, the true Christ is not divided; he is one & the same both to Jews and Gentiles; the light to the Gentiles and the Crucified Christ is one and the same, even *Jesus Christ of Nazareth*; according to the testimony of old *Siméon*. 2. *Luke* 27. he was a devout man, obedient to the light in his Conscience, yet he waited for the true Christ, the *Messias* the Prophets spoke of to come, he waited for the consolation of *Israel*; and it was revealed to him by the Holy Ghost that he should not see death till he had seen the Lords Christ; light, power and spirit which was in the man Christ considered as distinct and apart from the *Messias* then to be born of the Virgin *Mary*, could not be he, the Lords Christ he looked for to come, because through it in himself he waited the appointed time to see the Lords Christs; neither could the light in his Conscience be he, the Lords Christ he was to see, because having it placed in him as he came into the world, as also every man hath, he could not be said to wait for a time, yet to come when he should see it; Therefore when he had the Child *Jesus* in his arms, not a mystical or wholly spiritual Child, or Christ within him, in the mysterious arms of his soul only as inwardly seen by him; but that very *Babe*, whom his Parents, to wit, *Joseph* and *Mary*, brought to the Temple, to wit, the place of worship at *Jerusalem*, to do for him after the custome of the Law of *Moses*; then said old *Siméon*, now (and mark, not before now, though he had in him the light enlightning every man that comes into the world, though he had also the Revelation of the Holy Ghost) *let thy Servant depart in peace, for mine eyes have seen thy Salvation; a light to lighten the Gentiles; and the glory of thy people Israel*; and *Siméon* said unto *Mary* his Mother; *Behold, this Child* (mark this and fear, you that Preach up the light enlightning every man that comes into the world to be the true Christ, this Child, the Son of *Mary*, whom he had in his arms.) *is set for the fall and rising again of many in Israel; least you stumble on this stumbling stone: Jeremiah* 23. 5, 6. *Prophecieth of a branch to be raised*

raised unto *David*, that should be called the Lord our Righteousness. *Isaiah 11*. Prophesieth of a *rod* to come out of the stem of *Jesse*, a *branch* out of his roots, Chapter 9 of a *Child* to be born of the increase of whose government there should be no end upon the Throne of his Father *David*: and in the 132. *Psal.* it is said, the Lord hath sworn unto *David* in truth, of the *fruits of thy body* I will set upon thy Throne, I will make the *born* of *David* to bud: all intimating that the true Christ, or *Messias* was to come of the seed of *David*; and hence the unbelieving Jews, though they rejected him, when come in our flesh, yet they had a clearer sight of him, the true Christ, the *Messias* whom they looked for to come; then they have who assert, that the light enlightning every man that comes in the world, is he, the true Christ; for they knew and confessed to this truth, 7. *Joh. 42.* *hath not the Scripture said that Christ cometh of the seed of David?* they were not so wholly ignorant, as to say, hath not the Scripture said that the light that enlightneth every man that cometh into the world is the true Christ, the *Messias*?

Therefore according to the testimony of the Prophets, *Jesus Christ of Nazareth*, who was born in *Bethlehem* of the Virgin *Mary*, is he, that very seed and Son of *David*, Prophesied of to be the *Messias*, the true Christ, and not another; 1. *Luke 35.* the Angel said to *Mary*, and behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his name *Jesus*; mark, the light in her Conscience is not this Son called *Jesus* conceived in her Womb; surely that agreeth not to right reason; and he shall be great, and shall be called the Son of the highest; and the Lord God shall give him the Throne of his Father *David*; and of his Kingdom there shall be no end: although *David* the Son of *Jesse* is called the Father of the *Messias*, the true Christ being of his seed, yet *David* cannot be called the Father of the light that enlightneth every man that comes into the world; 1. *Luke 67.* And *Zacharias* filled with the Holy Ghost Prophesied saying, blessed be the Lord God, for he hath visited and redeemed his people; and hath raised up an horn of Salvation for us in the house of his Servant *David*; as he spake by the mouth of his Holy Prophets; mark, he speaks of a Redemption, Visitation, Salvation that God had then raised in the house of *David*; which he spoke not in relation to the light enlightning every man that comes into the world, for that was in every

every man already, but of *Jesus Christ* then raised of *David's seed* to be an horn of Salvation for us; of him God spoke by the mouth of his Holy Prophets; and which of all the Holy Prophets spoke of the light enlightning every man that comes into the world as a horn of Salvation to be raised in the house of *David* for us: *Acts 22*. I have found *David* the Son of *Jesse*, a man after my own heart, (not a mysterious *David*) of this *man's seed*, hath God according to his promise, raised unto *Israel* a Saviour *Jesus*; O mark it, you who declare the Christ, the Saviour to be wholly spiritual, and only light within; the true Saviour, *Jesus*, according to the testimony of this Apostle, is raised of the man *David's seed*, and there is not another, *Acts 2*. *Peter* speaking of the Prophet *David*, saith being a Prophet, and knowing that God had sworn with an oath to him, *that of the fruit of his Loins according to the flesh*, he would raise up *Christ* to sit upon his Throne, O that you would seriously consider it! you who would have the light in the Conscience to be the true Christ, the spiritual seed of *Abraham* and *David*, lest you be found to charge God with perjury, who hath sworn to *David* that of the fruit of his Loins according to the flesh, he would raise up *Christ*: Since therefore the true Christ is according to the flesh (not spiritually) the Son of *David*, and since in the *110. Psalm* *David* in spirit calleth *Christ* his Lord, then to some I propose this question, if the word alone, not the word made flesh, and so only light and power and spirit within be the true Christ, how then is he *David's Son*, the fruit of his Loins according to the flesh? And to others I propose this question, if the true Christ be the flesh alone, not the word made flesh, and to the fruit of *David's Loins* according to the flesh considered as distinct from his God-head which dwelt in him bodily; how then is he *David's Lord*? surely these men on either hand err not knowing the Scriptures, which do clearly testify, according to that of the Apostle *Paul*, *1. Rom. 3. 4*. Concerning *Jesus Christ*, that he was made of the Seed of *David* according to the flesh, and declared to be the Son of God with power according to the Spirit of Holiness, by the Resurrection from the dead; thus he is God-man in union, *David's Son* according to the flesh, and *David's Lord* according to the spirit and power.

Consider

Consider the testimony of *John the Baptist*, who was sent to bear witness who this true Christ was; *John* being asked whether he was the Christ or not? he answered honestly, plainly, not with doubtful or equivocating expressions; *I am not he*; neither I nor any light in me is he the Messiah, the true Christ you look for; but being the witness and fore-runner of the true Christ (not of the light in his Conscience) he saith, *I knew him not*, but he that sent me to baptize, said unto me, *upon whom thou shalt see the Spirit descend, and remaining, the same is he*: It is not said, in whom with thy inward eye; thou shalt see the nature of the Dove, that the light and power in that prepared vessel, is he; for if so, then he might have said of himself, *I am he that speaketh*, as hath been boldly asserted amongst us, under this mental reservation, the body is but the prepared vessel, the seed, the light, the nature of the Dove in me, is he, the Christ you look for; I witness the Son in me, the Father and Son is one, he thought it no robbery to be equal with God; so I witness equality with God: But is this a form of sound words? which of all the Apostles who witnessed Son-ship, Christ within, so spoke or wrote? But if this sight of *Johns* had been only spiritual, of a Christ altogether light within, why not also mystical water, a mysterious *Jordan*, and an allegorical *John*, to baptize this light within? But *John* that he might plainly witness who this true Christ, the Messiah was, further adds, *I saw, and bear record, this is the Son of God*, even he that comes after me, yet is preferred before me, for he was before me; this (God-man in union, that was before him, yet came after him) is the Lamb of God that takes away the sins of the world; the same that in the purpose of God was slain from the foundation of the world, and in the fulness of time made a Sacrifice once at the end of the world, not every year with the blood of others, for then he must often have suffered, but once by the Sacrifice of himself, not by a Sacrifice of obedience in our bodies in after generations, but by the one Sacrifice of his body; that we might be sanctified through his blood, and might with boldness enter into the Holiest by the blood of Jesus, as by a new and living way which he hath consecrated through the veil, that is to say his flesh: this is the Lamb of God that takes away the sins of the world, and this is the Christ, the Messiah to whom *John* came to bear witness, and there is not another,

another, and his testimony of him is true, he is *the word made flesh*.

Consider the testimony of the Apostle *Peter*, 2. *Acts* 36. Let all the house of *Israel* know assuredly that God hath made that *same Jesus whom ye Crucified, both Lord and Christ*. *Acts* 4. 8. *Peter* filled with the Holy Ghost said unto them, be it known unto you all, and to all the people of *Israel*, that by the name of *Jesus of Nazareth*, whom you Crucified, whom God raised from the dead, even by him doth this man stand whole: this is the stone set at nought by you Builders (O mark this you who pretend to be Builders of the Church, returned out of the wilderness, and yet reject him, by Preaching and Printing up the light that enlighteneth every man that comes into the world to be *he*) which is become the head of the corner, neither is there Salvation in any other; 5. *Acts* 30. 31. *Jesus* whom ye hanged on a tree *him* hath God exalted to be a Prince and Saviour to give repentance to *Israel*, and forgiveness of sins: mark, no Salvation, no Repentance, no Remission but through faith in this Crucified, now exalted Christ, Prince and Saviour: 10. *Acts* 38. speaking of *Jesus of Nazareth* whom the Jews slew and hanged on a tree, to him (saith *Peter*) give all the Prophets witness, that through *his name* whosoever believeth in him shall receive remission of sins: surely then (if *Peter* may be believed) none of all the Prophets ever witnessed, the light enlightning every man that comes into the world, to be the true Christ.

Mind the testimony of the Apostle *Paul*: he saith of Christ, 1 *Cor.* 15. 8. how that after his resurrection he was seen of above five hundred brethren at once, then of all the Apostles, last of all he was seen of me also; now this Christ the Apostles all saw after his Resurrection, was not the light in their Consciences, a Christ altogether spirit and power within, for they testified that the same *Jesus* whom the Jews Crucified, God raised from the dead; and that he really appeared to them outwardly, consider what he said to them when he so appeared among them, why are you troubled? why do thoughts arise in your hearts; behold my hands and my feet, that it is I my self, a spirit hath not flesh and bones as you see me have: dare we venture to believe him upon his word of himself? however the Apostles saw and believed; and yet blessed are they

they that have not seen, and yet have believed; and last of all *Paul* also saw that same *Jesus of Nazareth* whom the rest saw; *23. Acts 8.* *Jesus* appeared to him saying, *Saul, Saul* why persecutest thou me; *Saul* answered who art thou Lord? the Lord answered, *I am Jesus of Nazareth* whom thou persecutest: consider these words of our Lord; he saith not, I am the light and power that was in the man *Christ Jesus of Nazareth*, considered as a part from his body, or man-hood; neither doth he say of himself, the light that enlightheth every man that comes into the world is *Jesus Christ*; neither doth he say, I am he, who while I was upon earth was called among the Jews, *Jesus of Nazareth*; but to manifest his present, real, outward, glorified existence in his Fathers Kingdom, he saith, *I am Jesus of Nazareth*, whom thou persecutest: *9. Acts 20.* he Preached Christ that he is the Son of God; and he confounded the Jews, proving that this is very Christ. *17. Acts 3.* he reasoned out of the Scriptures, that Christ must needs have suffered, and risen again from the dead, and that this *Jesus* whom I Preach to you is Christ: mark, he Preached *Jesus of Nazareth* that appeared to him, who was Crucified by the Jews, risen from the dead, and glorified bodily without him, to be the true Christ, and not the light that enlightens every man that comes into the world; he disputed at *Athens* with certain Philosophers, with whom he incountr'd, wise *Greeks*, men of great reason and understanding beyond others; but he seemed as a foolish fellow to these, a babler, a setter forth of strange Gods, such as their right reason could not comprehend, because he Preached to them *Jesus* and the Resurrection.

Let the testimony of all the Apostles joyfully be considered in this matter; who being Gods chosen witnesses to publish to the world who this true Christ was, we are either to receive their testimony as truth, or else we are to conclude that they appeared to cheat the world with a false testimony: *6. Job, 69.* *Peter* in the name of the rest, saith to Christ their Master, we believe and are sure that thou art the Christ, the Son of the living God; *16. Mat.* Christ said to his Apostles, but whom say you, that I the Son of man am? and this is the question; who is this Son of man, the true Christ? whether the light that enlightheth every man that comes into the world, or *Jesus of Nazareth* conceived of the Holy

Ghost and born of the Virgin *Mary*, whether light and power only, to wit the word alone, or the word made flesh? *Peter* in the name of the rest answereth the question; *thou* (not *it*, light within only, but *thou* the Son of man who asketh the question, *thou* (art) the Christ, the Son of the living God.

Lastly, take Christs own testimony of himself; 4. *John* 25. he saith to the woman of *Samaria*, I that speaks to thee am *he*, the *Messias* you expect: 9. *Joh.* 35. he saith to the blind man, whom he restored to sight, thou hast seen *him* (the Son of God) and it is he that talketh with thee; 14. *Mark* 26. the High-Priest asked him, art thou the Christ, the Son of God? a plain question; spoke in reference to him, *Jesus of Nazareth*, then betrayed into his hand, standing before him at the judgment seat; he saith not, is the light, or seed or spirit, in thee the Christ? and I think Christs own plain answer should determine this matter; and who dare give the Son of God the lye to his face, who answered to the High-Priest, *I am*: 8. *John* 25. he said to the Jews, who asked him, who art thou? even the same I said unto you from the beginning; he never varied or equivocated in his testimony of himself; he never said of himself, that the light that enlightheth every man that comes into the world, or that light and power that was in that prepared vessel or body, in which he came to do the will of his Father, considered as distinct from it, was he the true Christ, neither is it any where so written of him, *Jesus Christ of Nazareth*, who is the Lords Christ, in any place of Holy Scripture from the beginning of *Genesis*, to the end of the Revelation of *John*.

Thus having by a full, plain Scripture-testimony clearly manifested who the true Christ, our Saviour and Mediator is, even *Jesus Christ of Nazareth*, who was conceived of the Holy Ghost, and born of the Virgin *Mary*, in the Country of *Judea*, above sixteen hundred years ago, and that there is not another; and the manner of our Redemption and Salvation, to be through the works wrought in his Crucified body for us, by the operation of his spirit by faith to be witnessed and evidenced within us; we are therefore either to believe this testimony of the Prophets and Apostles, and to acknowledge that they spoke the very truth of God in publishing this Doctrine, and consequently that any other Doctrine from any spirit whatsoever not according to this Doctrine already published by them is out of the truth and simplicity

city of the Gospel, and the publishers thereof to be in an error and so deceived; or else we are to own that the light that enlighteneth every man that cometh into the world, is he the true Christ, our only Saviour; and that the manner and method of Salvation and Redemption is through the operation or working of this light or Christ within, as we become obedient thereunto, without any respect had to a Redemption and Reconciliation already wrought for us in the Crucified body of Christ, as a matter of any necessity to us, thereby to purchase Salvation for us; and consequently that the Apostles the publishers of that other Doctrine, were in a great error, and so deceived the world to whom they published their Doctrine; because, I suppose none can be so foolishly ignorant as to assert, that the light that enlighteneth every man that comes into the world, is he, the Lord Jesus Christ of Nazareth, a man approved among the people, whom the Jews hanged on a tree, and whom God raised from the dead above sixteen hundred years ago, who is the Lords Christ; our only Saviour.

Now before I finish this discourse, I have this to say in few words, first to him that saith he believes all that the Prophets and Apostles have thus testified concerning Jesus Christ of Nazareth, that he is the Lords Christ; and our only Saviour; and that there is not another; who also own the manner and method that the wisdom of God hath found out for our Redemption, as it is already wrought for us in the Crucified body of Christ without us? what will an Historical faith as of things altogether without, avail thee, while thou hast not evidence within thy self by a living faith of thy being redeemed through the Redemption that is in him; a flattering, Hypocritical extolling of Christ in his offices, as King, Priest, and Prophet, without thee, while thou denies him in the exercise of these offices within thee by the operation of his spirit, is but a perverting the grace of God to licentiousness, to be a Professor of the words and writings of the Prophets and Apostles as recorded in the Holy Scriptures without; and not a Possessor of a measure of that spirit within, by and through which they so spoke and wrote, is but to have a name to be alive when thou art really dead. And that same Jesus of Nazareth who was dead and is alive, whom thou pretendst to own in words, to such Name-Christians as thy self, that never did in any measure partake of his nature, will say one

day, depart from me, I know you not; if thou intends not to cheat thy own soul out of the benefit of this great Redemption already purchased in Christ, then satisfie not thyself, till that be experimentally made effectual within thee; which Christ hath already done for thee in his Crucified body without thee.

Secondly, I say to such as assert, that the light and power which was in the man Christ considered as distinct and apart from his body prepared to do the will of his Father in, and the light which enlightheth every man that cometh into the world, is the only true Christ, our Saviour and Redgerner, and that there is not another; and that this light or Christ in his people is the substance of all figures, types and shadows, fulfilling them in them, and setting them free from them; but as he is held forth in the Scripture-letter without them, and in the flesh without them, he is their example or figure, that the same things might be fulfilled in them, that was in Christ Jesus, and that man is redeemed, justified and reconciled to God through the operations or works of this light, or Christ within them, as they are obedient to it, without respect to the sufferings of our Lord Jesus Christ in his Crucified body without us, for us, as necessary thereunto; how is it that you have forsaken the faith once delivered to the Saints, and so quickly turned aside unto another strange new Doctrine? how dare any man thus make himself equal with Christ, thus to expect in all righteousness and perfect obedience to follow Christ, as held forth in the flesh, that the same things might be fulfilled in thee, that was figured in him: canst thou, O man, offer up the same obedience to the Father for the purging away of sin, that he did? hast thou the fulness of the God-head, those treasures of light, power and wisdom within thee, that the man Christ had? canst thou follow him into the perfection and glory of the Father, *without a Mediator*, as he did, by the same way of obedience? art thou able to bear in thy body the sins of many? canst thou in thy body sustain the Sentence of the Law, encounter with principalities or powers of darkness? canst thou lay down thy life for sinners? canst thou dye for thy enemies? though one might dare to dye for a good man, canst thou dye for the ungodly? canst thou bear our sicknesses, and take upon thee our infirmities? canst thou willingly lay down thy life for the offences of others, and canst thou by the power of the God-head in thee take

it up again? this and much more Christ did in obedience to his Father, and dost thou think to come to God by doing the like? and not rather by believing in him who hath done all this for thee?

But tell us plainly, is that one Sacrifice of the Crucified body of our Lord, once offered to bear the sins of many a pattern and figure of things to be done over again in us, the blood without typifying life and spirit within? the first Tabernacle was indeed a figure, a shadow of good things to come, had nothing in it self, but pointed to another, referring over to Christ, and shadowed out all to be in him; and this was its weakness, and emptiness, and therefore those Sacrifices could not make him that did the service perfect as pertaining to the Conscience; But in the fulness of time Christ being come, an High-Priest of good things to come by a more perfect Tabernacle not made with hands, by his own blood once shed, and the Sacrifice of his Crucified body once for all, obtained eternal Redemption for us, and by that one offering he hath perfected for ever them that are sanctified; Is therefore this Sacrifice so weak, so empty a thing, that it is a pattern and figure, having nothing in it self, but as pointing to another, to wit this light enlightning every man? how are you thus miserably beguiled; to Preach up the light enlightning every man that comes into the world for the true Christ! to cry up a light within, to cry down the blood without; to Preach him as an example, to cast out the atonement; to speak of him as a figure pointing at this light within as the abiding substance; to shuffe him out in the Sacrifice of his Crucified body on the Cross, as the true substance and end of all shadows? But if you may bear to be spoken to, then know, that if you would indeed behold the glory of God, if you would indeed have access to the Father of our Lord Jesus Christ, then come down from the heights of your reason, and take shame to your selves and give glory to God; begin again at the simplicity of faith in a Crucified Christ, to see your selves in him dead and buried and raised again; to believe your Redemption to be already finished, the Law, Sin and Death abolished; in his Crucified body without you, though but in part, in measure revealed in you by his spirit; whereby through faith in him, you wait to have the evidence and witness within your own souls, that you are sharers in and made partakers of the Redemption that is in him for you: for whoever thinks

thinks to find Redemption, Justification and Reconciliation with God through the works wrought within himself by what light or spirit soever, excluding what God hath already wrought for him in the Crucified body of Christ; Like as he who thinks to have Redemption and Reconciliation with God through the works wrought in the Crucified body of Christ without him, excluding the operations of the Spirit of Christ within him, shall both equally fall short of their high expectations.

But if any shall say to me, doth not this Doctrine lead to a Christ a far off, at a distance, wholly without us, and a Redemption wholly without us? I answer nay; therefore consider the Doctrine of the Gospel, that speaketh thus, the word descended and took part of our flesh and blood, dwelt among us, and so became our Brother; thus he is a Christ near us, wrapped up in our very flesh and blood, the seed of the woman, so not a strange far off Christ, but made of a woman, made under the Law, made sin for us, that we might be made the Righteousness of God in him: thus in our flesh he abolished sin, death, and the curse, and every thing that was against us for us: And further, Christ being glorified, came down in spirit into our persons, and left us not comfortless; he that was with us in the ministration of his flesh, when he was lifted up, and bodily glorified in his Fathers Kingdom, and so as to his outward presence removed from us, came into us by the ministration of his spirit, not to redeem us, for that he did for us in his Crucified body, but to manifest in us the Redemption already wrought for us, and thereby to gather us up into his Redemption, Salvation, glorious rest and victory purchased by him for us, witnessing to our spirits that he is ours, and we are his; consider in the next place that Doctrine that speaketh thus, that Christ took on him our flesh, not our sin and judgment, that he dyed at *Jerusalem* as a figure or example, to abolish the shadows of the Law, to publish the universal tender of Salvation to them that followed him, the light in their Consciences in all his Righteousness, not as a Sacrifice to purge away sin, to bear the iniquity of us all in his Crucified body, only thereby pointing out to us the way, how by our obedience to the light in our Consciences to redeem ourselves in every generation; and so setting up the Law, Sin and Death again to be suffered for, satisfied and done away by our obedience

dience within; And declaring the light that enlightneth every man that cometh into the world to be the only Christ, and so not our brother like unto us, sin excepted: Now if there be any room left in you to receive the testimony of the Prophets and Apostles, then put both these Doctrines to the tryal of the Holy Scriptures; and thereby judge which of these holds forth Christ as nigh or afar off.

But if the words of the Apostle Paul be objected, *though we have known Christ after the flesh, yet now henceforth we know him so no more*; for answer, let the words of the Apostle to the Hebrews, 9. Heb. 26. 28. be considered, and it will clearly take off this objection: there is a twofold coming of Christ there testified of; *once in the end of the world hath he appeared to put away sin by the Sacrifice of himself*: thus was the Law, sin and death charged upon his Crucified body, who being in respect of his God-head, the power and wisdom of God, could not be held by them, and therefore rent them off from him upon the Cross, buried them in his grave, triumphed over them in his Resurrection; and thus abolished, and purged away sin out of the sight of God; and this was his first coming, and thus we are not to know him again after the flesh: But there is another coming of Christ spoken of in the 28. verse, *and them that look for him shall he appear the second time without sin unto Salvation*; this second coming cannot be understood (as some suppose) of his coming in his people by his spirit, the Comforter, which he promised to send after his being glorified; for thus he was already come in them who wrote of and waited for this his second coming: and (mark it) that same he of whom he thus saith, he once appeared to purge away sin by the Sacrifice of himself, of that same he it is thus added; *he shall appear the second time without sin unto Salvation*; speaking of a coming of his to be in time to come: that same Crucified now glorified Christ, who once came in his body to condemn and take away sin, shall come again the second time without sin unto Salvation in great Majesty and glory to gather all his Saints together with himself: And that the Apostle Paul had this hope in him, is clear, in that he saith, *having given us the earnest of his spirit, therefore we are confident, that while we are at home in the body, we are absent from the Lord*; and hence he desires to be dissolved, *that he may be with Christ, which is best of all*;

A Testimony to the true Saviour, &c.

all; that his vile body may be fashioned like unto Christs glorious body; and last Revel. 30. the Lord saith; *I come quickly*; and John who had witnessed his coming in spirit, said, *even so come Lord Jesus*; as of a coming yet to be. It is in love and bowels of compassion that I thus plead with you that you may be delivered out of this mysterious snare, of denying the Lord that bought us, setting the light that enlightheth every man that comes into the world, to be the true Christ and our only Saviour; Because Name-Christians abuse this Crucified, now Glorified Christ by their licentiousness, while in words only they pretend to own him, will you pretending to rebuke them, wholly reject him; denying him to have any real, outward, individual, glorified, bodily existence in his Fathers Kingdom; which must necessarily be so, if the light that enlightheth every man that comes into the world, be he the true Christ? what if he should say to some or all of you, *I am Jesus of Nazareth*, whom you reject and deny? Surely it is too hard for you to kick against the pricks: Is this the heights of those great attainments some pretend to be wrapped up in, after so many ministrations you say that you have passed through, as low and carnal, to reckon it a poor, low thing to believe in the Lord Jesus Christ of *Nazareth*, as your only Saviour, and for Redemption already wrought in his Crucified body for you, by his spirit to be witnessed within you for Salvation? And is this Christ, this Saviour, and this manner of Salvation and Redemption so very a contemptible thing; and therefore to be accounted but the old beggarly stuff of the professors? Consider, do you not also in this condemn the Prophets and Apostles who were the publishers of this truth? But tell plainly, do you not also reckon them Low and carnal in their day, and so speaking of a Crucified and Glorified Christ without them, and Redemption through him, witnessed by his spirit within them? O be advised, while it is yet to day, and search the Holy Scriptures, if it be not below you so to do; and be you assured that if any Man or Angel from Heaven under pretence of whatsoever light or spirit in Heaven or on Earth, within or without you, shall point you to any other, than this Crucified, and now glorified Jesus of *Nazareth*, for Christ, Saviour, or Mediator, he leads you from the new and living way that God hath consecrated, unto the old and deadly gate of going to God with

your Mediator, where you stand: what and try.

Are you more wise then God in this matter? are you ashamed, and you scorn to be beheld in this Crucified Christ, that was hanged on a cross for salvation? as it therefore no ridiculous, and foolish a thing in your account I lay to you in the words of the Apostles, had not God made foolish the wisdom of this world, the Jews require a sign, the Greeks seek after wisdom, but we preach Christ Crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, because them that are called both Jews and Greeks, think the wisdom of God and the power of God: this Crucified Christ was a stumbling block to the Jews; hence they justified themselves in rejecting him, *did not our Law say that Christ should be crucified, and crucified the Son of man must be lifted up*; and this Crucified Christ was foolishness to the wisdom and reason of the Greeks; therefore they said, *what wisdom is this? he seems to be a foolish thing, because Paul preached to them Christ and the Crucifixion*.

Moreover to conclude, know you assuredly (though probably is say them to be of little or no value with you, who suppose your wisdom to head it, but to find access to the glory of the Father through the man Christ Jesus our Mediator, who ever liveth to make intercession for us) had not *he word that made flesh* had not *the flesh Crucified* and now bodily glorified *Jesus Christ of Nazareth* paralled of flesh and blood, and he been really a man, consisting of soul and body, and spirit like as we are, his being excepted, he being also really God, and through the power of his Godhead not to die, he to take part off, break down the partition wall, breach the hard walling of Ordinance, and triumphed over sin, Hell, and Death, and all the powers of darkness that were against us, for us, we, *Christ*, and all his posterity had been he ever held us alive in death, notwithstanding of that night which darkness coverd, that the sun was in the world; was our access to the Father of it for our deliverance; through our only Son, Jesus Christ, including him, and what he did and suffered for us, without us. But our Lord Jesus of Nazareth is risen, he also is alive, and lives for ever; blessing someone, power, glory, honor him that sateth upon the Throne, and to the Lamb

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